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mised by putting a gross and carnal, but, as they thought, a literal interpretation, on the words he made use of:—

Matthew xvi., 5-12—"And when his disciples were come over the water, they had forgotten to take bread. Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees. But they thought within themselves, saying: Because we have taken no bread. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? Nor the seven loaves among four thousand men, and how many baskets you took up? Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees! Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees."

John ii., 19-22—"Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When, therefore, he was risen again from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said."

John iii., 3, 4—"Jesus answered and said to him: Amen, amen, I say to thee, unless a man be born again he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again?"

John iv., 9-14—"Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said unto her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou, perhaps, wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherewith to draw, and the well is deep; from whence, then, hast thou living water? Art thou greater than our father, Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again, but he that shall drink of the water that I will give him shall not thirst for ever; but the water that I will give him shall become in him a fountain of water springing up into life everlasting."

31-34—"In the meantime the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat which you know not. The disciples, therefore, said one to another: Hath any man brought him to eat? Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work."

XI. 11-13—"These things he said; and after that he said to them: Lazarus, our friend, sleepest; but I go that I may awake him out of sleep. His disciples, therefore, said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep."

THE ANCIENT MANSION.

A great many years ago, a certain owner of a very large estate built a house upon it, and by his will left it to his children, with a strict command never to alter it, but always to keep it up in the very same state as he had left it. In order that this direction should be the more exactly carried out, he caused a full description of it to be written in his last testament. His descendants continued long to occupy it; and, from an anxious desire to fulfil the intentions of the builder, some of the early occupants caused surveys to be taken of the house, three of which, together with the will, have come down to us in the present day. These three early documents all agree in describing the house to consist chiefly of twelve commodious rooms; and in this respect they fully agree in every respect with the account in the will; and though they are not of equal authority with it, they wonderfully corroborate all the particulars mentioned in it. Through succeeding generations, however, many changes took place; not that any part of the old house was altogether removed, but from time to time great additions were gradually made. The directions of the will that no part of the house should ever be taken down were well known and strictly observed; but as the will itself was not much read, the same care was extended to the several additions which successively were made to the original building. These additions, in process of time, became so great, and had been built in such a way as well nigh to render useless the original edifice. They darkened the windows, which had been at first large and open; they rendered the old rooms cold and comfortless, and well nigh superseded them altogether, and they became at last so numerous, that on a subsequent survey the house was found to consist not merely of the twelve original rooms, but actually of twelve others in addition, each of which it was thought needful to keep up in perfect order, according as the commands in the will were understood. The trouble of keeping up the house in this enlarged form became very great. The old mansion being well built, and on a rock, was easily preserved in repair; but the additions which had sprung up around it being badly built, and on a loose sandy foundation, required continual propping up, and entailed a most burdensome expense on the inhabitants. The occasion of the last survey was remarkable. One of the inmates being of an inquiring disposition, and fond of antiquarian researches, happened to find the old will describing the original house; and on taking it in his hand, and going with it from room to room, he discovered that the new buildings were not mentioned at all in it, but that the old part of the house was most accurately described. He had, how-

ever, some trouble in exactly drawing the line between the old and the new parts; the new had been in many places so artfully fitted to the old that, without much care, he found it would be difficult to remove the additions without doing injury to the first original building. At last, however, he succeeded, by very diligently studying the testament, aided, also, very much by the three early surveys. Having satisfied himself, he became anxious to communicate his discovery to others, many of the most sensible of whom were soon convinced that these additions were contrary to the will of the founder; and a resolution was come to that the house should be again restored to its original fair proportions, its severe grandeur, and massive strength; and they set about to pull down all the gaudy additions which encumbered the old building, and gave it no additional support, and at the same time supplied very unsafe accommodation. Upon this a violent contest arose. The more enlightened part of the tenantry on the estate, who were able to read and comprehend the will, at once saw that the object was restoration, and not destruction. They clearly understood that the strictest compliance with the original will never required that all the after additions of many centuries were to be regarded as embraced in the first builder's directions. And, moreover, they saw that as these injured the building, and rendered the original rooms almost uninhabitable, the removal of the novel additions was, in fact, the only way to observe the directions of the will, so as to keep the house in perfect order. But, though the more enlightened thus viewed the matter, and rejoiced at the thought of being able to carry out the intentions of the founder, the more ignorant, who are always the greater number, raised a violent outcry, saying that the provisions of the will were about to be set aside. The builder, they said, had ordered that no stick or stone should ever be removed from the house; and now, they said, these modern reformers had come to violate all that was sacred, and to go in direct opposition to the will. It was in vain that they were asked to read the will; they said they did not want to see it; that they knew very well what it ordered; that they had themselves seen the house as it had been from their earliest recollections; and that their old grandfathers could tell them that, in the memory of the oldest inhabitant it had always stood as it then was. They accused the reformers, as they called them, of all manner of evil doings, and of every wicked motive; and, in order more fully to protect the house from the slightest alteration, they caused a new survey to be made of the premises as they then stood. In doing so they could not gainsay the three original surveys which were in their hands, and in which there was not a word said about the additions; but, having held a general meeting, they decreed that the house now consisted of twenty-four rooms; namely, the twelve mentioned in the old surveys, and twelve others which now, for the first time, were written down in the new survey. And they further resolved, that any one who did not maintain that the original house consisted of these twenty-four rooms should be shut out of the house altogether. The contest has been carried on to this day; and, even now, the dispute is as hot as ever—those who have the will, and study it, declaring that it does not contain anything to support the comparatively new additions; and that, though some of them may lay claim to considerable antiquity, none of them are as old as the house itself, by many centuries. Those, however, who have not the will, or, if they have it, do not care to read it, say, they do not mind what may be said in the old will; they know the whole building has been standing for many years; they accuse the reformers, as they still call them, of novelty, and insist that they want to pull down the old house altogether, and to build up a house entirely new, of which the original founder knew nothing. These people will listen to nothing; they will neither study the will nor be satisfied with the old surveys. Nay, so strongly are they prejudiced that, though they have themselves actually added a new room to the building within the last year, yet they still obstinately contend that, though it now contains twenty-five rooms, albeit it had but twelve months ago only twenty-four, that it is even still the same house as it came from the hands of the original founder, and that his directions never to alter the house extends to this last addition as much as to the building he had erected himself hundreds of years ago.

Reader, do you not think the best way to settle this dispute is, for both sides to read and study the will; that the one party may take nothing away from the house which is in the will; and that the other may require nothing to be retained as needful according to the founder's intention, but what the will directs; for, surely, it seems to be a reproach on the architect either to add or diminish ought from his work, which all admit was perfect?

This is a parable. Who will interpret it?

W. R. M.

TALK OF THE ROAD.—No. XXXIII.

"Well, Pat," said Jem, when they met again, "are you going to be quiet, or what are you going to do at all?"

"About what we were speaking of, Jem?" said Pat.

"Aye, sure that's what we have to think of," said Jem.

"Well," said Pat, "as for thinking, sure I can think of nothing else; but for what to do, sure that's the thing to think of."

"Aye," said Jem, "to think how a man will live; but

sure, that's nothing: but to think how will a man give a bit to the childer if he can't get work, sure that's the thing to think of."

"Aye, and the sore thing in earnest," said Pat; "for a man to take his two choices, to be ashamed of Christ and His Word, or else to have the childer screeching to him for their bit; and him to see his own childer hungry, and give them no more than a stone—that is the hard thing, Jem; and isn't it the hard church that puts a man to that? Is it the church of Jesus Christ at all?"

"Oh, if they would only give us the Word of God; and let us give the childer their bit ourselves," said Jem.

"They can't do it at all," said Pat; "sure they're too far gone for that: sure their church couldn't stand if they did it."

"And what's to be done with the childer," said Jem. "Sure it's not in man to see them want their bit."

"Is the Bible true at all, Jem?" said Pat.

"Oh, God save us! don't say the like of that," said Jem.

"Is there a word of truth in it at all?" said Pat.

"Oh, sure it's not in earnest you are now, Pat," said Jem.

"It's in earnest I am now, for the soul that's in me, and for the childer that God gave me," said Pat; and then Pat turned round on Jem—"and is it you that's in earnest," said he, "about the Word of God? Is it His Word at all, or is there any truth in it?"

"It's the Word of the living God, that will stand for ever and ever," said Jem.

"And would you take His word, if He spoke to you?" said Pat.

"Oh, God help me! and isn't that what I would like to do," said Jem; "but isn't it hard when the church stands between Him and me, and between the childer and their bit?"

"Jem, have you sense in you," said Pat, "and do you think that it is the church that stands between us and the hearing of what He says? sure that be to be something else besides the church that He made Himself."

"It be to be something else, that stands between a man feeding his own childer and hearing the Word of God," said Jem; "but what will a man do, Pat, when the childer is crying in the house, and him walking the road and doing nothing? Sure flesh and blood can't stand it. But what does the Word of God say about it at all?"

"Jem," said Pat, "did you ever see a bird lying dead on the ground, because it was starved?"

"I never did," said Jem; "and isn't that the quare thing to think of, now, in the hard winter, and the long snow we had last spring? and I didn't see one of them dead in the snow; and I didn't think of that before. And how did the creatures live at all, I wonder? sure there's as many as ever this summer; and now, isn't it a wonder, and we not to think of it: sure that's another wonder, too."

"I'll tell you why, Jem," said Pat; "sure here it is in the Word of God; and Pat pulled out his Bible, and read it out (Matthew, ch. vi., v. 26) 'Behold, the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them: are not ye much better than they?' Now, Jem," said Pat, "do you see why you didn't see the birds lying dead in the snow?"

"Well, it's ever more the little things that's biggest in the Word of God," said Jem. "Sure the birds gather up nothing for the winter, and still they get through: sure it's God done that; and it's little we think of it, till the Word of God shows it to us."

"Well, sure it isn't for the birds it's written, Jem," said Pat; "sure it's God that feeds them; but they can't read it."

"Well, now, I see it," said Jem, "what Jesus Christ said it for: he wasn't talking to the birds, when he said, 'Your heavenly Father feedeth them; are ye not much better than they?' Now, wouldn't that mean that He will care better still for us?"

"Stop, now, Jem," said Pat; "there's more." So Pat read verse 33, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"Well, that isn't the way people takes," said Jem. "Sure everybody thinks they has to lock for their bit first; and if they can serve God after, and make their souls, well and good."

"And isn't that why I axed you, if there is any truth at all in the word of God, or if you will take His word when He says it?" said Pat.

"Well, that's new entirely," said Jem; "but it's not new in the word of God; for sure it was always written there, only it's new to see it. I wonder how would it be with us now, if we were just to take the word of God as if He said it to us? If we were to take Him at his word now, would He do it?"

"Isn't that just what I axed you, Jem," said Pat. "Would you take the word of God if He spoke to you, or would you leave it?"

"Aye, then, I never thought of it that way before," said Jem; "and it's frightened I was when you asked me would I take the word of God; who wouldn't, thinks I; and is the man mad that asks me, or what is he after; is it going to deny it he is? And now sure it's the very thing to ask myself, is it the word of God to ourselves, or is it not? and will I take it, or will I leave it?"